

THE
Imposition of Inoculation
As a Duty
Religiously Considered
In a Letter to a Gentleman in the Country,
Inclin'd to admit it.

Aliquid Monstri semper proferat AFRICA. Plin.

Destruction and Death say, we have heard the fame thereof
with our Ears, Job 28. 22.
There is a way which seemeth right unto a man, but the
end thereof are the ways of Death, Prov. 14. 12.
Gird up thy Loins now like a man, I will demand of thee,
and declare thou unto me
Wilt thou also despise my Judgment.
Then will I also confess unto thee, that thine own right
hand can save thee, Job 40. v. 7, 8, 14
Anoint thine eyes with Eye-salve that thou mayest see, Rev.
3. 18.

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A

LETTER

To a Gentleman in the Country,

SIR,

AT our last Meeting, we fell upon the common Topick, *Inoculation*. But the time not permitting us to come to any Resolution as to its *Lawfulness*. I have according to your Request, and my Promise at parting sent you my tho'ts thereon ; and notwithstanding I know you to be a great Admirer of this new Practice ; & with many (*Seduced by its suppos'd success*) inclin'd to believe it lawful. I am still perswaded you are Master of so much Temper and Integrity, as not to oppose the Truth, because it obligeth you to think otherwise than you have done, or requires of you to forsake a Practice, which tho' it may be attended with abundance of good Intentions has no other than a *Criminal Foundation* to support it.

Since Errors in Judgment, many times occasion Errors in Practice ; it should be our endeavour to support our Judgment, with all the powerful Arguments, Reason and Religion can

urnish us with, to make it justifiable ; especially when upon a Supposition of its being *Lawful* or *Unlawful* depends a Practice, which, by how much it becomes a more general Act, is sure to produce the greater good or evil. If we are careful to bring some Arguments from Scripture to maintain it; we must be equally careful, it opposes none of the Divine Truths : It is not a formal Compliance with some, but an exact Conformity to all, whereunto it may have Relation, that recommends this, or that, as a Duty, and a general Obligation upon Mankind. IT IS LAWFUL TO SAVE LIFE, and a Duty incumbent upon us, but the Means us'd for the preservation of mine, must no ways offend or endanger my Neighbours safety, for it is written; *Thou shalt love thy Neighbour as thy self.*

You have seen (doubtless) what has been offered to the Publick, in defence of *Inoculation* as a lawful Practice, & to enforce it as a Duty. The Methods of attempting the Solution of some Cases of Conscience, after an unconscionable manner, and the slight and trifling Reply to that heavy Charge, of Infecting others with the *Small pox* in the common way by Transplanting it upon our selves.

If then *Inoculation* is a matter of moment, dangerous to Society, and Scandalous to our Christian Profession, or not : it ought to have that due Consideration before it is too late) Things of such Publick Importance require, and as an inflexible Disposition to hear the Reasons urg'd in

in Defence of a practice of Publick Consequence is very unjust. So an unwillingness to hear, or a Resolution to neglect and disregard what is bro't against it, is far from being justifyable. When both have their due weight and attention, it is probable a right Judgment may be formed on the Subject which demands it.

I shall not proceed as some have before me. First, Suppose God Almighty in his great Mercy to Mankind has taught us this, as a Medicine to be used, &c. and then with a great deal of pains, labour to prove the use of it lawful. Had those Gentlemen shown any other Authority then an *ipse dixit*, to support and prove what they had taken a profane liberty to affirm; they had put the matter beyond dispute, and sav'd them a great deal of trouble.

Neither will I pretend to Examine, how far agreeable and consistent it is with the *Rules of Physick*, had I been able so to have done, I should perhaps have been as little regarded, as our most eminent professors of that noble Science were, at their Convention, when their Opinion of this Practice was publickly desir'd, and rejected perhaps by some, for no other reason, but because not agreeable to the New Scheme of those Judicious people call'd Africans, who had no Combination to cheat us.

But I shall put the Issue of this Dispute upon the Resolution of the two following Questions, which I conceive the most material, and by which *Inoculation* must either stand or fall.

1. When the Almighty sends his Judgments among us to punish and humble us for our Sins, especially a wasting and Pestilential Distemper, what are the *Means* which may be lawfully us'd for our preservation FROM his desolating Judgments ?

2. Whether the new Method of *Inoculation* is a *lawful means*, and as such capable of Relieving us under the present *Calamity* ?

As to the first of these Questions, on all sides it is granted *lawful* to use Means for our *preservation* from a *Desolating Judgment*, provided such *Means* be *Warranted by Gods Word*, to which we are more immediately directed, at the time God sends his Judgment, to seek what are the *Ways to Escape the Extremity and Destruction* at least, if not the *TOUCH* of it. This Mercy at all times *God* graciously affords us. Examine that carefully I entreat you Sir, and produce if you can, *any other appointed Means* for preventing or removing a *National Judgment*, then that of a *National Repentance* and *Reformation*. And I hope you'll allow the best means of deliverance from National Calamities, are those of *Gods appointment*, not our own : Among variety of Instances referring to this Head, please to observe, That in the 18Chap. of the Prophet *Jeremiah*, where after the lively Representation of the Creature as Clay in the hands of the Potter ; and as such were the House of *Israel* in *Gods hand*. At what instant saith *God* I shall speak concerning a *Nation*, and concerning

cerning a Kingdom, to pluck up and pull down and destroy it ; if that Nation against whom I have pronounced, TURN FROM THEIR EVIL, I will repent of the Evil that I thought to do unto them. And again, Behold I frame evil against you, and devise a device against you ; return ye now every one from his evil way, and make your ways and your doings good. And the Reasonableness as well as the Superior Use of this Means will evidently appear to any that rightly consider it. For through all the Instances of National Judgments after Denunciations thereof, follow immediately Exhortations to Repentance, which were unnecessary, if that Repentance should not either prevent, or alleviate, or deter them. How rational is it for the Effect to cease, when the Cause is removed ! Now Repentance and Amendment, the only Means of Gods appointment, by Faith in the Great Sacrifice for the Congregation, removes the Cause which brings the Judgment ; and when we repent of the Impulsive Cause which brought it : God, in his own good time will either Remove, or mitigate the punishment, because he is Faithful in all his Promises, and Just in performing them. God is not a man, that he should lie, nor the son of man that he should repent, hath he said, and shall not he do it ? Or hath he spoken, and shall not he make it good ?

The whole scope of the Pastoral Letter tends to persuade men to acknowledge their Sins, to Humiliation and Resignation. That we should

' should all in general joyn in the Methods of
 ' Devotion, (not *Inoculation*) to obtain a Stop
 ' to the Judgment by the Efficacy of the Great Sa-
 ' crifice for the Congregation. But Pylarinus has
 ' discovered another way, and some say it is
 ' our Duty to practice it. The *Pastoral Letter*
 ' with Christian Earnestness persuades us to
 ' concur in more than ordinary Supplications. To
 ' fast and call mightily unto God, and turn every
 ' one from his evil way. But that the Supplica-
 ' tions may become Effectual, there is one glo-
 ' rious point of Christianity to be observed:
 ' There are Destroying Angels, as with Drawn
 ' Swords by a Commission from God, inflicting
 ' such a Sickness for the destruction, at least
 ' the vexation of the Inhabitants. The way
 ' to prevail, is to bring and plead a Sacrifice,
 ' for the preventing of such a 'Dreadful Commissi-
 ' on. And what Sacrifice have we to plead in
 ' this Case? NONE truly but the ALL-SUF-
 ' FICIENT Sacrifice of our Lord Jesus Christ;
 ' and by Faith in that great Sacrifice we may
 ' particularly procure our own Houses to be
 ' Sprinkled with that Blood, by which our Fa-
 ' milies may be preserved in Jesus. Christ Thus
 ' for the Pastoral Letter.

' But the Author of the account of what
 ' was said of *Inoculation* by Timoneus and Pyla-
 ' rinus, wrapt up with the strange and wonder-
 ' ful discovery of *Inoculation*, tells us, for what
 ' he can see, 'tis a great Blessing to Mankind,
 ' and should be thankfully received; as being

' a Way to defend our selves against a Dreadful
 ' and 'Deadly Disease, by OVER-RULING
 ' notwithstanding it is to be look'd upon as a
 ' Judgment) the way of its coming at us when
 ' we see 'tis a coming. What a horrid sound is
 ' here like that of —

Another, whom I suppose to have been a great Traveller tells us, that none ever died this way ; and that 'tis probable, nay more than probable which is a pritty kind of Certainty) they never will.

Then with the true Air of an Empirick he proceeds, without regarding the *Dispositions of the Body*, or the *Inclinations of the Mind*. The Strong, the Weak ; the Holy and the Profane ? If they will but come into the safe and easie practice of *Inoculation*, that great Catholicon he dares with an unparrallel'd assurance, almost warrant their Lives will be secure against the Malignity and Danger of this Worst of Plagues. Is this the Spirit and Language of David, crying out, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments.* It is not amiss to observe, The Evils which befall us, may be the Moral and Natural Effects of Sin ; as when we suffer in our Estates by Prodigality, Excess or Mismanagements and want of fore-cast. In our Health, by Lust and Intemperance. It may extend even to Life it self, when men by the willful breach of a known Law, forfeit their Lives by the Transgressing of it. These are the Natural and Mo-

ral Consequences of Sin and as they may be foreseen and known by Considering the Bent of our Will and Inclinations to act ; So it is our Duty to prevent, and our Interest as well as prudence to defend our selves against them.

But there are other Evils which befall us, that more immediately proceed from the *Volition of God*, and may be properly said to be his Doings, as be in a more especial manner *National Judgments*, and though they are inflicted upon a Land for the *Sin thereof*. *Sin* being the original and primary cause of all suffering. Yet there are various ends and purposes, whereunto they are appointed by the *Wisdom* and *Providence* of the *Almighty*: And as these Designs of Providence are part of the *secret* and *hidden Will*. So are we to yield a *passive Obedience* of *Submission*, *Resignation* and *Dependence* thereunto. It is the Lord, let him do what seemeth him good. We are patiently to wait till the *Scene* is opened, and receive the part allotted us therein. In the mean while *Repentance* and *Amendment*, with *Gospel Qualifications*, will entitle us to the Care and Protection of Providence ; And this is the Province appointed us, under *Judicial Dispensations*. We are no where directed to Humane Means to anticipate, prevent, or over-rule them, in the way of their coming at us, when we see them coming ; for such means cannot any ways deliver us from, but rather increase our *Punishment*, and make our *Condemnation* the greater, because it is too apparent that

that we Distrust Gods Promises, throw off Resignation and Submission to the Divine Will, and proclaim our selves Rebels; and at the same time pretend to go into this practice with many Prayers to God, and other suitable Expressions of Trust and Devotion. Surely God will not hear Vanity, neither will the Almighty regard it.

It is impossible that any Humane Means, or preventive Physick should defend us from, or Over-rule a Judicial National Sickness; for were it so, Wicked and Atheistical Men would have the same terms and conditions of Security in a Physical Respect, with the most Holy and Religious. And National Judgments would not have the Designed Ends for which they were sent National Amendment. The Voice of Judgment proclaims irresistible power, & calls to men to reflect upon their Ways and Doings, and forsake the Evil of them, least Iniquity be their Ruin both here and hereafter. When the Judgments of the Lord are abroad in the World, the Inhabitants of the Earth will learn Righteousness.

As Gods Designs in his Visitations, is Repentance and Amendment; this practice doubtless tends to take off the fear of his Judgments, and the Spiritual Advantage that arises from such Fear. To ask if God cannot make the Mercy of Mens preservation, and recovery this way of Spiritual Advantage to them also; and by that lead them to Repentance, is no reply to this heavy Charge, but rather a Confessing of

it to be true. 'Tis his Judgments that proclaim his Power and Indignation, and call aloud to the Careless Christian, and to the heavy and unconcern'd Impenitent; and if they answer not that Call by a Reformation answerable thereunto; Which way I beseech you Sir, can they expect, or what reasons have they to hope for Preservation or Deliverance. 'Tis true, God may make their Recovery a Means of Repentance. But 'tis not his usual way of Proceeding in his Judgments. but rather the reverse, to lead men to Repentance after their Deliverance, when the Terms of Deliverance is their Repentance.

You may please to observe. in all the Prophetical Writings, nothing is more provoking to God, nor more severely threatned, than inattention to these Calls, nor a greater Judgment, than a Stupidity under them. The shifts and vain attempts by our own Contrivances and Inventions, to alleviate or elude them, are not only declared ineffectual and vair, but are severely threatned. And are not the Prophets and Pastors reprov'd for healing the Wounds of Gods people slightly, and for Prophesying peace, peace, when there was no peace, and seducing thereby their Flock; One built up a wall, and lo others daub'd it with untempered Mortar; and what was the Consequence? Because they have seduced my people say unto them saith the Lord, who daub the wall with untempered Mortar, That I will break down the wall which ye have daub'd with untempered Mortar, and it shall fall, and ye shall be consumed.

med in the midst thereof. The Reasons for which this Judgment was denounced against 'em follows ; Because with lies ye have made the heart of the Righteous sad, whom I have not made sad, and strengthened the hands of the Wicked, that he should not return from his wicked way, by PROMISING HIM LIFE.

Is not the practice of *Inoculation* a Wall of untempered Mortar, can it avail against a *Judicial Sickness*, doth it not strengthen the hands of the Wicked, that he should not turn from the wickedness of his ways by promising him *Life*, and do not you promise him *Life* to declare that none ever died under *Inoculation* ; and 'tis probable, nay *MORE* than probable they never will : and that you dare almost warrant it to be a *Security* against the *Malignity* and danger of the worst of *Plagues*. That it is a way to defend our selves against it by OVER-RULING the way of its coming. I would not charge all with this ; God forbid, but it has been published in the face of the World, without reproof or contradiction ; and the pleasing representation of a safe and easie practice has seduced more than a Belief of its *Lawfulness*, to approve what they ignorantly have embraced.

Far be it from me to oppose the Use of Physical helps and assistances UNDER a wasting Calamity. The use of Physick is, or at least may become absolutely necessary under a pestilential Sickness. But to become a Defence AGAINST it, by PREVENTING or OVER

RULING it, is as impossible to effect, as it is wicked to attempt and blasphemous to maintain. In the common Indispositions and Ailments of *Nature*, to which particular persons are subject, from the Variety as well of Causes as Constitutions; the Case is vastly different. *Vomits* and *Purges* from the foreseen Symptoms of an Indisposition, are justly administered; and as the Cause more immediately proceeds from within, *Nature* requires it. Yet my taking in something at my Mouth, as a *Vomit* or *Purge* has no further Effect than on my self. Should it any ways affect my Neighbour, in the same manner, or worse indeed (as what is transplanted into my Arm) of which hereafter) it would make strange work indeed.

But in a Pestilential Sickness, which more immediately proceeds from God, and which you own a sore Judgment, and that it can arrest none without a Commission from God (and what Commission you have either to anticipate or prevent it, I do not know by bringing it upon your self. I say for any to talk of managing the approaches of it, &c.—to appoint and prescribe themselves a less Degree (which at best is a meer uncertainty) to prevent a greater. Is it not taking Gods work out of his hands? Is it any better than dictating what measure of his Judgment we intend to have. Must the Supream Providential Will become Subservient to the Becks and Appointment of the Humane Will, or must the Humane Will say, *The Divine Will be done.*

But

But in answer to this, it has been urg'd, The Small-pox is not inflicted by Gods immediate hand, we receive it in a Natural way, and by means of Second Causes, and this we do in the way of Inoculation, as well as of common Infection. 'Tis true, all Second Causes, act in subordination to a First Cause ; it is from that Original they derive the powerful Influence they have upon Inferior Beings, it is thence they receive their Executive Forces of Effecting some appointed end. But are these Second Causes immediately acted upon, and directed by the same Irresistible Supreme Power, & to the same end, in the Way of Inoculation, as in the Way of a Providential Infection. You acknowledge the last a Judgment, and a sore Judgment ; But Inoculation is a Blessing, and a great Blessing. And if you have the Small-pox in either of these ways, you say it is still the Work of God, but not the Will of God I am perswaded. Because we have no revealed precept to prevent or over-rule a Judicial Sickness in the way of its coming. *Wilt thou also disanul my Judgment ?*

— Then will I also confess unto Thee that thy own Right hand can save thee. If we spontaneously bring a Distemper upon our selves, which by the Rules of Second Causes severely affects us, we must be careful not to call it the Work of God. For though it is the Divine Will that Second Causes should act according to the power and efficacy wherewith they

they are invested, and appointed to such and such ends. Yet if we of our own accord become *Ministers* and *Agents* in employing those Second Causes against our selves, it can with no more reason be said to be the *Work of God*, than if a man should swallow an ounce of Opium, and never wake more.

To urge the *Lawfulness* of this practice from its *Success*, is a very weak argument to prove it so. For should Success become a sufficient plea for the *Lawfulness* of any action. Every wicked action successfully acted, would become Lawful at that rate. Fear and an imagined Success were the first Introducers of it. But I Request of you and every Body, not to be seduced into this practice by such weak arguments as these, which have no *Scripture Light* in them: People may give themselves a liberty of talking to *Manage* the approaches of the Small-pox, to prevent and over-rule it, to escape the extremity & Destruction at least, if not the Touch of this Judgment by means of *Inoculation*, and they may escape. But God grant the words of the Prophets *Amos* and *Ezekiel* be not Fulfilled on them. *He that fleeth of them, shall not flee away, and he that escapeth of them shall not be delivered; they shall go out from one fire, and another fire shall devour them, and they shall know that I am the Lord when I set my Face against them.*

What I here offer to you Sir, is not to dissuade you from the Use of Means preparatory before, or restorative under so awful a Dispensation;

tion, should it be the Will of God to visit you therewith. For in the Use of Means He displays His Power in providing such Assurances and Medicinal Helps, and His Goodness in Blessing them with success, when upon a just and necessary occasion administered. And you may be assured, that he will sooner grant a Blessing to it when we with a patient Resignation Kiss the Rod, than when we Rebelliously lift up the Hand to turn it aside: What I offer I say, is not to dissuade you then from the Use of Means, but to maintain this Truth, that when the Destroying Angel has Received his Commission from God, and his Sword is stretched over a Land, it shall not return Empty. So that in vain we oppose Inoculation, or any humane means to prevent or over-rule it: Such practices are both Unwarrantable and Wicked. For the Destroying Angel will not forbear, till God who gave him his Commission shall say, It is enough, hold now thy Hand. But seek Righteousness, seek Meekness. IT MAY BE we shall be hid in the Day of the Lords Anger. But it is not more than probable or Warranted we shall.

I now proceed to the Second Question. Whether the new Method of Inoculation is a lawful Means in a Physical and Moral Respect, and capable of Relieving us as such under the present Calamity ?

All Obedience implies a Command, and in Obedience to the sixth Commandment the practice of Inoculation must be supposed to be

practiced. I am now oblig'd to turn the same Command against it. For though this Commandment obliges every man to pursue Means for the Safety and Preservation of his own Life ; he is by the same Command equally oblig'd, not to prejudice or endanger his Neighbours.

The Means must be lawful whereby his Security is intended, he is to abstain from all appearance of Evil, and from all *Means* wherein there is the *Appearance*, much more the *Reality* of Evil. He is not only forbid hereby the taking away his own Life, and the Life of his Neighbour unjustly, but whatsoever hath so much as a **TENDENCY** thereunto : From whence I shall lay down this plain Position.

That whatsoever hath even a **TENDENCY**, tho' it doth not take away my own Life, or the Life of my Neighbour unjustly, yet such a *Tendency* renders it Unlawful.

I shall now Examine into the Merits of Inoculation, as it stands in respect to this Position.

I think it very Evident, that the *Voluntary Transplanting* upon my self an Infectious and Pestilential Distemper, is the encouraging and producing of a *Moral Cause*, which has a *Tendency* to take away my own Life, and the Life of my Neighbour unjustly, if Pestilential Distempers have a *Tendency* to take away Life, which I hope you will allow.

Inoculation being a persons *Voluntary Transplanting* upon himself the *Small Pox*, is consequently the *Conveying* of a *Cause* thereby, which

has a *Tendency* to take away his own Life by such a Voluntary Receiving thereof, and his Neighbours, by instrumentally conveying and communicating such Infection to him.

That it has a Tendency to take away the Life of the person Inoculated, is but reasonable to believe, from the Nature of the Distemper, he so willingly brings upon himself, which hath a *Moral Tendency* from its Nature, to endanger and destroy Life. *Blisters Suppedanc-a's, &c.* are plain Indications of Danger, and whatever Caules endanger, have a *Tendency* to destroy Life. There are some who have declared it for Truth, (and 'tis hard if nothing must be believed but what comes from the Friends of *Inoculation*) they have known several abroad, who have been destroy'd by this Method : some under the *Operation* (which we now begin to see) and others by the unhappy Consequences which have attended it. In short, all *Infection*, whether of our selves by *Inoculation*, or of others by being Instrumentally the Occasion thereby of deriving it unto them, being *Morally Evil*, is unlawful, & forbid by the Law of God and Nations, being destructive to *Society*. But supposing every one a liberty to act in this point according to their inclination, let the Consequences be carefully Examined, in respect to their *Neighbours*.

Here indeed we have a *Melancholly Scene*, and unless people are blind indeed, and eaten up with prejudice, they must see the Iniquity and Danger of this practice, which has *an immediate Tendency* to bring those Evils upon their Neigh-

bours, whereof themselves are afraid, as if Compassion, Justice, Charity and Friendship, were Obligations from which they were Exempted. And this Charge I shall not take much pains to prove; Your own Lips will testify against you, and your own Mouth will condemn you.

I observe in the account of what was said of *Inoculating*, by Timoneus & pag. 16. The greatest argument to prove the *Inoculated Small Pox* of a true descent, and to be the real Small Pox, is an unlucky acknowledgment, which I fear has been fatally Experienc'd by too many; That the *Inoculated Small Pox* is capable, not only of Infecting others, and producing on them the Small Pox in the ordinary way, but to the SAME DEGREE. You may please to take notice, that throughout that Piece, the Small Pox is described as a Distemper Dreadful and Dangerous, attended with Violence, Rage, Hazard, Death and Misery, with other awful Circumstances. From whence I argue, If Inoculation is capable of Conveying by us the Small Pox in the common way to others. It is capable of conveying with it those inseparable Evils of Consequence, which attend it in the Common Way; in the List whereof is *Infection and Death*. And as you own the *Inoculated Small Pox* capable of producing and infecting others with the *Small Pox* in the ordinary way, and to the same Degree. You must at the same time acknowledge, that it has a power and capacity of producing the same Evil Effects with it, as Violence, Rage, Hazard, Infection,

Infection, Death and Misery, and has a TENDENCY, and a formidable one too, to take away our Neighbours Life unjustly, & is therefore Unlawful.

'Tis Natural to have Compassion for the Sufferings of Mankind, and 'tis as Natural to seek Relief under them. But whatever hopes we have thereof, whatever views of safety we have in regard to our selves ; *Common Justice and Charity* forbid the Use of any Means, which may hurt or prejudice our Neighbour. The Laws of Nature and Nations, oblige Mankind to consult the good of the *Community* whereof they are Members ; and not to offer any Violence or Injury to the *Publick Good*, upon any *private advantage* whatever ; and what greater Violence or injury can be offered by us, than Enlarging the Borders of Death, & Increasing and Extending the present Calamity under which we labour by this Unchristian and Dangerous Practice.

But we are to suppose this practice will not be gone into, till the Danger of the Infection becomes common, and a supposition it is ; but is it not reasonable to think otherwise ; when *Inoculation* is urg'd as a Duty not to be deferr'd, because Delays are Dangerous. Give me leave to make one Supposition, as you have made many.

A Country Farmer very fearful of the Small Pox, and apprehensive, that the Infection will reach himself and Family, whose preservation and

and welfare he has much at heart, hearing that Inoculation is urg'd as a Duty by several, as well Magistrates as Ministers, Persons of Eminent Piety and Integrity ; and being uncapable of forming a Judgment upon it himself, he believes it lawful because they declare it so ; and their Example is a precedent sufficient for him to follow. This with a fear of Death, and the power Inoculation has over it, prevails upon him to put forth his hand to take of this fair fruit, so pleasant to the Eyes, & so much to be desired. He receives the Small pox by the Transplanting, returns to his Habitation. The Operation though fatal to some, succeeds with him to his Desire ; but this Infection disperses it self among his Family, and from thence is carried among his Neighbours. Several of whom perish, and among these some, who might have become serviceable to their Country, and others who had signalized themselves by considerable Services on several Occasions.

Is it not probable, and more than probable, that this may become, if it is not already matter of Fact. When every one in this respect has a Liberty to do, as seemeth good in his own Eyes. When one approves, and another opposes this practice, and perhaps under the same Roof, when there is nothing to restrain the timorous from carrying it among their opposing uninfected Neighbours. They plead self preservation to be a Duty, and their fears urge an immediate necessity of complying with it,

it, tho' the *Infection* may be some distance from them, they will proceed, be the Consequences never so fatal. But it is contrary to the Rules of *Inoculation*, to wait till the *Infection* becomes common, because it is exposing one self to the common danger; and the subject for *Inoculation* ought to be pure, and uninfect'd; and if it is practised when the *Infection* is common, the Evil is still very great, tho' not so easily distinguisht. You may still chance to set fire to a corner of your own House, and burn your Neighbours quite down; but take care you don't say, *Selv Preservation*, which is *Gods Law*, requires you to take this Method.

It may be insinuated, there may be Methods easily taken, to prevent its hazarding others that cannot yet come into it; and it would have been kind to have pointed at those Methods: but it is not so easie to effect as imagine. You may soon spread and encrease; but who can stop or remove a *Wasting Plague* when once a place is visited therewith. To *Inoculate* whole Towns and Villages is a meer *Chimera*, dangerous and wicked to attempt, were people unanimous to admit it, and there was Trade enough to go to work with. In short it would be to make a *Travelling Distemper* of it, to send it away North and South, from *Hudsons Bay* to *Terra Mngellanica*, were there no Obstacles to stop its progress.

St. James says, If ye fulfil the Royal Law according to the Scripture, Thou shalt love thy Neighbour

Neighbour as thy self, ye do well. Let us fulfil it if we profess our selves the Disciples and Followers of Christ. Let us put on Bowels of Compassion to our Brother ; and not by our means expose him to those Dangers, that very Death we are contriving to Over-rule and Escape. Let not our Good become his Evil, our Security his Danger, our Preservative his Poyson ; for though out of a true principle of Self-love, as being no further extended than self. We are by this practice for securing to our selves a few, and those a very good sort of Pock as we think ; yet our Neighbour is hereby Exposed to the Small-pox the common way, and perhaps to the Worst Degree of it, if the Mercies of God, (not our brotherly kindness) don't prevent it.

In Criminal Cases of Life and Death, with what Tenderness and Care, with what Concern and Attention do men Examine and Hear the Case of the Malefactor, and omit no point which may have a just & sufficient plea, to Save his Life, tho' a whole Scene of Villany and Wickedness may in all likelihood appear from the Circumstances of the Fact. And shall not the Complaint our Innocent Neighbour makes against this Practice of being Exposed thereby to the Fury of our Contagious Flames be heard ? shall it be of no weight to deter us from Resolving to practice what we acknowledge to be Dangerous ?

Tully in his Book *De Officiis* has a passage or two very agreeable upon this Head, and I shall give you a Translation of it by a good hand, which I have met with, and is as follows

' To take any thing from another, & for a mans own advantage ; To do any thing to the Disadvantage of his Neighbour, is more repugnant to Nature, than Poverty, Grief, or any of those Evils which come from without ; For if we once are so disposed to do Injuries to others for our own Good, we shall immediately offend against that, which of all Things is most sought by Nature SOCIETY. If one member of the Body can conceive it may take to it self, the Health and Strength of another part of it, the whole Body will soon perish and die away. In like manner if one man takes what belongs to another, the Society will soon be Dissolved. But to practice a Greatness of Soul is much more the Impulse of Nature, Gentleness, Justice & Liberality are to be pursued beyond the Love of Life or desire of Riches ; He who despises these, when they are not to be enjoyed with the Common Good, acts according to Nature, and 'tis certain, tho' Man who follows Nature, can do no hurt to another Man.

' The Generous Heathen goes on to say, that if he is reduced to starve by Hunger, he ought not to snatch food from another Man ; for it is not so much my Interest to support my Life, as to preserve that State of Mind, which forbids me for my own sake to do wrong to another.

If the Principles of Nature could dictate to a Heathen such admirable Notions of Justice, to what perfection and practice should the Principles of Religion raise and Enforce them.

I make no question but people who have given into this Practice, have many of them acted with a belief of its being lawful, because declared by some to be a Duty, and have proceeded therein with an Upright and Religious Intention, with a good meaning, and to a good End. But will this justify their doing it? It is the Opinion of that Great and Learned Casuist, Doctor Sanderson,

" No Intention of a good End, of a good
 Meaning, of a good Event, of any good
 whatsoever, either can sufficiently Warrant
 any sinful action to be done, or justify it
 being done, or sufficiently excuse the omis-
 sion of any necessary Duty, when it is
 Necessary.

" Whatsoever the End be we intend, it is
 certain that Intention cannot be good, which
 putteth us upon the Choice of Evil Means.
 And that Means must be Evil, which to preserve
 our own, hazards and endangers our Neigh-
 bours Life.

You may expect perhaps I should make some reply to what Reasons have been offered to prove this Practice Lawful and a Duty. In respect

pect to Scripture Light, I meet with nothing urg'd on your Side to render it Obligatory but the Sixth Commandment ; I have observ'd the affirmative part of that Precept Self-preservation, don't oblige us to set humane means, in opposition to Judicial Evils by way of prevention and over-ruling, for that is contrary to the indispensable Duties of Resignation and Subjection to the Father of Spirits. I have also endeavoured to prove, that this practice is directly against the Negative part of that Commandment. Because we expose our Neighbour to the same Evil, the same Danger we are contriving to Over-rule and Escape; and the Means whereby we attempt it is Morally Evil, and has a formidable Tendency to Infect and Endanger our Neighbour, whatever Effect it has upon our selves.

Your other Arguments of Example, Numbers and Success, are very insufficient, though supported with the Testimony of a Newspaper; that it is safe and Useful for all this is but Argumentum Turbae. To bring Armies of Africans, and Troops of Mahometans, to prove it lawful by their Success with it, is like their proving the Religion of Mahomer, as true Religion, because successfully propagated, and maintained by the Sword, and protest by vast Numbers, which fill whole Nations of the Eastern World. Example, Numbers and Success

cess, are far from being a sufficient proof that it is Lawful. Had you prov'd it a good and perfect Gift come down from the Father of Lights, then it ought and would have been Received with adoring Thankfulness. But as it is supposed to have been at first introduced, and practised by profest Enemies of the Cross of Christ, and Infidels, who Sacrifice their Fellow Creatures as a Peace Offering to the Devil. As it opposes the Royal Precept, and Characteristick of the Gospel Love, as it is represented to be a Way to defend our selves against a Dreadful and Deadly Disease (which is own'd a Judgment) by Over-ruling it in the Way of its coming at us, when we see it is a Coming. I see no Reason why we should Comply with it as our Duty, but reject it as Scandalous to the Gospel of JESUS CHRIST and Dangerous to Society,

As I differ from you without being angry, I beg you would not be angry that I differ, and I am perswaded you have no cause if you impartially consider the Reasons I offer for my doing it. I hope I may be believed, when I assure you it is not from a Spirit of Contradiction, Party or Prejudice, that I oppose this Novel Practice; was it an indifferent, or a trifling Subject, I would have laid my hand upon my

my Mouth, and been for ever silent; But when the Honour of Religion, and the Safety of a People in general are concerned. Who can wish well to either, and be silent? Life is too valuable a Blessing to be Endangered by a Practice acknowledged to be Infectious and Hazardous, and Religion a point too tender to justifie our proceeding with it.

Let the Arguments on both sides be laid in the Ballance together, and weighed by the Shekel of the Sanctuary, and let Scripture Light be the Standard to Determine the goodness of them.

Let us run with patience the Race that is set before us, remembering whom the Lord loveth, he Chasteneth as a Father doth a Son in whom he delighteth.

We have had Fathers of our Flesh, which corrected us, and we gave them Reverence, shall we not much rather be in SUBJECTION unto the Father of Spirits and Live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers (of the greatest Blessing communicable to us) his Holiness.

(28)

May the God of Peace, make us all perfect
in every good Work to do his Will.

I am,

Sir,

With a Christian Respect

Yours, &c.

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